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Shabe Kadar Ki Fazilat

Hazrat Mufti Ahmad Khanpuri db.

**Hadis Ke Islahi Mazamin Urdu Se Lipyantaran
Kiya Gaya He.**

Bismillahir Rahmannir Raheem.

Shabe Kadar **Allah** ne khususiyat ke sath Ummat Muhammadiya ko ata farmayi he rivayato me ata he ke **Nabie Karim** sallallahu alaihi vasallam ka irshad he meri Ummate Muhammadiya ki umaro ka tazkira kiya jaisa ke **Nabie Karim** sallallahu alaihi vasallam ka irshad he ke meri ummat ki umare 60 se lekar 70 ke darmiyan he am taur par Ummate Muhammadiya ke log 60 / 70 ke darmiyan rukhsat ho jaate he koi jara aaghe baad gaya to baad gaya warna am taur par yahi umare rehti he apni ummat ki umaro ko yaad kiya aur uske mukable me aagli ummato ko jo umare di gayi thi isko jab **Nabie Karim** sallallahu alaihi vasallam ne dekha to aap ko ye khyal huva ke ibadat me meri ummat unka mukabla nahi kar sakti jiski vajah se

Nabie Karim sallallahu alaihi vasallam ke dil me ek gam kisi kefiyat paida huvi isse malum hota he ke **Nabie Karim** sallallahu alaihi vasallam ko ummat ke sath kitna pyar aur talluk tha ke ye chiz bhi aapke liye gam ka jariya huvi.

To ispar **Allah** ki taraf se sure kadar utari gayi jisme **Allah** ne irshad farmaya Shabe Kadar hazar mahino se behtar he aur hazar mahino ka hisab lagaya gaya to 83 sal aur 4 mahine hote he aur farmaya gaya ke isse behtar he agar koi adami 83 sal aur 4 mahine ibadat kare usko Shabe Kadar me ibadat ka savab usse bhi jiyada milega aur voh jiyadati kitni hogi voh bhi usme nahi batlayi gayi he to jahir he ke ek raat ka itna jiyada savab he.

Hazrat Shaikh (rh) farmate he ke agar kisi adami ko zindagi me das raate bhi mil jaye to yu samaziye ke 833 sal balke usse jiyada ka savab milega isliye ye bade ehtemam ki chiz he.

Baz rivayato me ye bhi he ke ek martba **Nabie Karim** sallallahu alaihi vasallam ne Bani Israil ke ek abid ka tazkira kiya jisne 500 sal tak **Allah** ki ibadat ki ye sunkar Sahabae Kiram (rd) ko ye khyal huva ke hame

to ye makam hasil nahi ho sakta aur ispar afsos bhi huva ke ham bavajud chahane ke ispar amal nahi kar sakte ispar sure kadar najil huvi jis me batlaya gaya ke Shabe Kadar ek hazar mahino se behtar he ab jahir he agar aisi chand raate adami ko mayassar ho jaye to uski kamyabi aur murad puri hone ke liye kafi he.

Allah farmate he ke hamne kuran ko laylatul kadar me najil kiya puri sure hi Shabe Kadar ki fazilat ko bayan karne ke liye najil ki gayi he.

Aaghe Iske Fazail Aur Isme Namaz Aur Ibadat Ke Fazail Batla Rahe He.

Abu Huraira (rd) se mankul he ke **Nabie Karim** sallallahu alaihi vasallam ne irshad farmaya jo adami laylatul kadar me iman aur ehtesab ke sath khada raha yani usne namaz padhi aur ibadat ki to uske pichhle sare gunah maaf kar diye jayege. (muttafakun alayahi hadish no.1189)

Ifadat: iski tafsir karte huve ulmane likha he ke namaz padhna hi zaruri nahi balke ibadat ke dusre jitne tarike he jaise tilavat duva tasbihat vagaira inme se kisi bhi ibadat ke tarike se **Allah** ki khushnudi hasil ki aur

apne avkat ko isme sarf kiya to isko ye fazilat hasil ho jayegi.

Abdullah Bin Umar (rd) farmate he ke **Nabie Karim** sallallahu alaihi vasallam ke bahut se Sahaba ko khavab me Shabe Kadar ka aakhri sat raato me hona dikhlaya gaya jab Sahabae Kiram (rd) ne apne ye khavab **Nabie Karim** sallallahu alaihi vasallam ke samne bayan kiya to **Nabie Karim** sallallahu alaihi vasallam ne irshad farmaya me dekh raha hu ke tum sab ke khavab aakhri sat raat ke mutallik muttafik ho rahe he isliye jo adami Shabe Kadar ko talash karna chahe to usko chahiye ke aakhri sat raato me talash kare. (muttafakun alayahi hadish no.1190)

Ifadat: khavab me ye batlaya gaya ke ramazan ki aakhri sat raato me Shabe Kadar he agar tees ka mahina ho to aakhri sat raate 24 se lekar 30 tak hoti he aur agar untees ka mahina ho to 23 se lekar aakhir tak hoti he in saari raato me isko talash karne ka ehtemam kiya jaye.

Ulmane likha he ke kayi Hazraat ka ek hi tarah ka khavab dekhna bhi is khavab ke sachcha hone ki alamat he yani ek tarah ki chiz kayi logo ne khavab

me dekhi aur sab bayan kar rahe he to ye goya is baat ki nishani samzi jayegi ke ye khavab sachcha he jaisa ke azaan ke mutallik aata he ke jab **Nabie Karim** sallallahu alaihi vasallam ko ye fikar lahik huvi ke logo ko namaz ke vaste bulane ke liye kaunsa tarika ikhatiyar kiya jaye iske liye mashvera huva aur jab koi baat taiy nahi huvi to fir raat ko bahut se logo ne khavab dekha jis me azaan ka tarika batlaya gaya is mauka par bhi **Nabie Karim** sallallahu alaihi vasallam ne yahi farmaya ke tum sab logo ke khavab ek chiz par muttafik ho rahe he yaha par bhi kayi logo ne khavab dekhe aur kayi logo ka ek tarah ka khavab dekhna is khavab ke sachcha hone ki alamat he lihaza **Nabie Karim** sallallahu alaihi vasallam farmate he ke jo adami Shabe Kadar ko talash karna chahe to usko chahiye ke aakhri sat raato me talash kare ramazan ke mahine me aakhri sat raato me jag lena koi mushakil nahi he log mamuli mamuli makasid ke liye mamuli mamuli garjo ke liye chand paiso ke khatir raat bhar jagte he koi adami **Allah** ki khushnudi hasil karne aur 83 sal ki ibadat ka savab hasil karne ke liye

agar chand raate jag le to ye koi mushikal kam nahi he.

Aisha (rd) farmati he ke **Nabie Karim** sallallahu alaihi vasallam ramazan ke aakhri ashara me etekaf farmaya karte the aur irshad farmate the Shabe Kadar ko ramazan ke aakhri ashara me talash karo. (muttafakun alayahi hadish no.1191)

Aisha (rd) farmati he ke **Nabie Karim** sallallahu alaihi vasallam ne irshad farmaya ke Shabe Kadar ko ramazan ke aakhri ashara ki tak 21, 23, 25, 27, 29 raato me talash karo. (muttafakun alayahi hadish no.1192)

Ifadat: jamhur ulama yahi farmate he ke aakhri ashara se murad 21 se lekar aakhir tak he chahe mahina 29 ka ho ya 30 ka ho.

Albatta allama Ibne Hazam (rh) jo bade alim aur muhaddish guzare he voh farmate he ke agar mahina 30 ka ho to aakhri ashara 21 se lekar 30 tak kaha jayega aur agar 29 ka ho to 20 se lekar 29 tak shumar kiya jayega. Lekin chuke etekaf ki ibteda sab ke

nazdik 20 sham aur 21 ki raat se hoti he isliye aksar ne vahi murad liya he aur vahi rajeh bhi he.

Vaise Shabe Kadar ke mutallik bahut sare akaval he 50 kaul he ke kab hoti he baz Hazraat is taraf gaye he.

Allama Ibne Arabi (rh) ne bhi kaha he ke sal bhar me ghumti rehti he.

Hazrat Shah Waliullah Sahab (rh) farmate he ke Shabe Kadar do hoti he ek to voh jis me **Allah** ki taraf se logo ke mutallik faisle hote he aur bade bade mamlat taiy hote he voh to sal bhar me ghumti rehti he aur kuran jis sal najil huva aur voh ramazanul mubarak me thi isliye ke kuran ke nuzul do he. Ek to lauhe mahafuz se asmane dunya tak jo ekbar me huva he aur dusra nuzul asmani dunya se **Nabie Karim** sallallahu alaihi vasallam par voh 23 sal tak alag alag vakto me utarta raha inna anzalanahu fi layalatil kadri se murad ye he ke **Allah** ne lauhe mahafuz se asmani dunya par jo utara voh isi raat me utara jo us sal ramazan me thi.

Aur dusari voh raat jis me duvaye aur ibadate kabul hoti he aur anvarat ka ek khas inteshar hota he voh

albatta ramazan hi me hoti he vaise aksar Hazraat is taraf gaye he ke Shabe Kadar ramazan hi me hoti he aur ramazan me aakhri ashara hi me aur isme bhi aakhri ashara ki taak raato 21, 23, 25, 27, 29 me hoti he agarache bazo ne pure ashara hi me jiyada talash karne ko kaha he.

Nabie Karim sallallahu alaihi vasallam ke zamane me 21, 23 aur 24 me hona rivayato me aaya he aur Hazrat Ubay Bin Kaab (rd) jo akabir Sahaba me se he voh to farmate he ke 27 hi ko Shabe Kadar hoti he isliye adami ko ramazan ki raato me khas taur se ehtemam karna chahiye.

Hazrat Shaikh (rh) farmate he ke adami ko pure sal raat ki do namazo yani magrib aur isha ko jamat ke sath ada karne ka ehtemam karna chahiye isliye fazar subhe sadik ke baad hoti he lihaza voh to din ki namaz me aajati he isliye kam se kam do namaze jamat ke sath ada karne ka pure sal ehtemam karoge to Shabe Kadar me ibadat ho hi jayegi aur is surat me bahut bada savab mil jayega aur ye fazilat hasil ho jayegi.

Sahabae Kiram (rd) in raato me ibadat ka khas ehtemam karte the.

Hazrat Umar (rd) ramazan ka pura mahina sote nahi the raat bhar ibadat me mashgul rehte the.

Hazrat Usman (rd) se bhi pura pura kuran ek raat me padhna sabit he.

Tabein (rh) me se bahut se Hazraat voh the jo sal bhar raat me hamesha jagah karte the.

Hazrat Saeed Bin Musayyib (rh) jo akabire tabein me se he unke mutallik he ke pachas sal tak unhone isha ke vuzu se fajar ki namaz ada ki.

Hazrat Imam Abu Hanifa (rh) ke mutallik bhi yahi he voh Hazrat raat bhar ibadat ka ehtemam karte the.

Hazrat Shaddad ke mutallik likha he voh farmate the e **Allah** jahannam ki aag ne meri nid uda di.

Hazrat Silah Bin Asyam (rh) ke mutallik likha he ke voh raat bhar ibadat karte the aur jab sahar ka vakt hota to subhe sadik se pehle ye duva karte the ya **Allah** us baat ki to muz me himmat nahi he ke me tuz se jannat maangu bas jahannam ke azab se muze bacha lena.

Baharhal ye Hazraat ibadat karne ke baad darte rehte the unhi ke avsaf me ye ayat he vabilaashari hum yastagifarun raat ke aakhri hissa me voh log apne gunaho se maafi maangte he goya raat bhar ki apni ibadat ko bhi voh log neki nahi samazte balke yu samazte he ke pata nahi **Allah** ke yaha kabul huvi ya nahi.

Kuran pak sure mominun/60 ka tarjuma: voh log jab **Allah** ki ibadat karte he to aisi halat me karte he ke unke dil darte rehte he. Kisi ne Hazrat Aisha (rd) se puchha kaya gunah karne ke baad dare sehme rehte he unhone farmaya aisa nahi he gunah karne ka to saval hi nahi balke unlogo ka hal ye he ke nek amal aanjam dene ke baad is baat se dare rehte he ke pata nahi hamara ye amal **Allah** ki baragah me kabul bhi huva ya nahi **Allah** ke darbar ki shaan ke mutabik he bhi ya nahi kahi aisa na ho ke munh par mar diya jaye isliye hame bhi un kefiyat ke sath ibadat ka ehtemam karna chahiye.

Hamare Muashare Ki Aam Vaba

Aaj ham me ek badi musibat ye he ke mubarak raat hoti he to kehte he ke badi raat he jago halake jagne

ka matlab sirf jagna nahi he balke jag kar ibadat karna he bahut se log sirf jagne hi ko kafi samazte he aur kisi bhi tarike se vakt guzari majlis baazi latifa baazi aur pata nahi kaise kaise kamo me mashgul ho jaate he baaz log gunaho me mashgul ho jaate he navjavan motor cycle lekar ghumne nikal jaate he choppati ke chakkar lagate he ye sab bilkul galat tarike he arey **Allah** ke bando agar yahi sab karna tha to fir tu so gaya hote ye jiyada achchha tha.

Ye raat sirf jagne ki nahi he aur sirf jagna maksud bhi nahi he balke maksud to ibadat he agar jag kar usko jaye karna he to us ke bajaye adami so jaye ye jiyada achchha he taake itna vakt gunaho se to apne apko bacha kar rakh sake.

Shaikh Saadi (rh) ka vakiya pehle bhi kabhi suna chuka hu ke unko unke valid sahab ne bachpan hi se raat ko tahajjud me namaz ke liye uthne ki adat dali thi voh khud farmate he ke ek martba aisa huva ke ham tahajjud ki namaz ke liye uthe jab namaz se farig huye to dekha ke dusre log so rahe the me us vakt bachcha tha mene valid sahab se kaha ye log aise pade huye he jaise ke murde pade ho to valid sahab ne muz se

kaha beta tu bhi agar soya rehta to jiyada achchha tha is baat se ke logo ki gibat me mashgul huva.

To dar hakikat jagne ka matlab ye he ke **Allah** ki ibadat me mashgul huva jaye aur aisi mubarak raato aur aise mubarak avkat me chhote bade har gunah se apne aapko bachane ka khususiyat ke sath ehtemam karna chahiye khuda na kare un raato me agar koi adami gunah me mubtela ho gaya to jaise in raato me ibadat ka savab bahut bada he isi tarika se unme gunah ki vajah se vabal bhi bahut he jaise koi adami haram me jakar ibadat karega to ek lakh neki ka savab milta he isi tarah vaha agar gunah karega to gunah ka vabal bhi usi munasbat se huva karta he.

Hazrat Aisha (rd) farmati he ke **Nabie Karim** sallallahu alaihi vasallam ka hal ye tha ke jab ramazan ka aakhri ashara ata tha to **Nabie Karim** sallallahu alaihi vasallam raat bhar ibadat me mashgul rehte the aur apne ghar valo ko bhi jagate the **Nabie Karim** sallallahu alaihi vasallam khud bhi khub koshish aur mehnat se kaam lete the aur **Nabie Karim** sallallahu alaihi vasallam ijar bandh liya karte the. (muttafakun alayahi hadish no. 1193)

Ifadat: isse ye bhi malum huva ke adami ko is baat ki taraf bhi tavajjuh karni chahiye bahut se Hazraat apne taur par to uska ehtemam karte he lekin apne ghar valo par tavajjuh nahi karte agarache unko puri raat na jagaye lekin targib de kar kuchh na kuchh amal karvane ki adat dalni chahiye dhire dhire aadat pad jayegi yani kisi kaam ke liye kamar baandh lena aur bilkul tayyar ho jana.

Hazrat Aisha (rd) farmati he ke **Nabie Karim** sallallahu alaihi vasallam ramazan ke mahine me ibadat vagaira me itni taklif uthate the ke ramazan ke alava me itni nahi uthate the aur ramazan ke aakhri ashara me to itni jiyada jo aur kisi din me nahi huva karati thi. (muslim hadish no. 1194)

Ifadat: jaisa ke upar batlaya tha ramazan ka mahina khas taur par vasul karne aur **Allah** ko razi karne ka mahina he isliye adami ko khas taur par ibadat ki taklif uthani chahiye aur isme bhi aakhri das raato me to aur jiyada ehtemam karna chahiye.

Hazrat Aisha (rd) farmati he ke mene arz kiya e **Allah** ke Rasul! aap muze batlaye ke agar muze malum ho

jaye ke kaunsi raat Shabe Kadar he to me usme khas taur par kaunsi duva maangu **Nabie Karim** sallallahu alaihi vasallam ne farmaya ye duva maango allahumma innaka afuvvun tuhibbul afva faafu anna, ae **Allah** tu maaf karne vala he maafi ko pasand karta he lihaza mere gunaho ko maaf karde. (tirmezi hadish no. 1195) Ifadat: kurban jaiye hajraate Sahaba par ke mubarak raato me kiya maangna chahiye voh bhi unho ne **Nabie Karim** sallallahu alaihi vasallam se puchh liya aur **Nabie Karim** sallallahu alaihi vasallam ne voh batla diya fir bhi ham uska ehtemam nahi karte ham to apne taur par apne dimag me jin chizo ko liye bethe he unhi ko maangte rehte he **Nabie Karim** sallallahu alaihi vasallam ne jin chizo ki takid farmayi he aur jin chizo ki talim di he udhar hamara kabhi khyal bhi nahi jata.

Is duva ke zariye itni badi chiz maangvai gayi he ke agar voh mil jaye to dono jahan ki kamyabi mil gayi jo adami jahannam se dur kar diya gaya aur jannat me dakhil kiya gaya to vohi he hakiki kamayab **Allah** ki taraf se agar magfirat ka parvana mil jaye gunaho se maafi de di jaye to ye sabse badi kamyabi ki chiz he.

Me ye nahi kehta ke meri ibadato ko kabul kar liya jaye balke meri gunaho par maafi ka kalam fer diya jaye to hakikat to ye he ke **Allah** ki taraf se magfirat ka parvana mil jaana ye bahut badi nemat he isliye magfirat ke talab karne ka khas ehtemam karna chahiye.

Ham logo ka bhi ajib mijaaj bana huva he ke ham apni dunya ki idhar udhar ki saari chize maangte rehte he lekin bhule se bhi magfirat maangne ki taraf dhyan nahi jata hamari nigaho me bas maangne ke liye bhi dunya hi ki chize he aakhirat ki nemate aur **Nabie Karim** sallallahu alaihi vasallam ne jo chize maang kar batlayi he unki taraf bhi tavajjuh karne ki zarurat he.

Allah hame taufik ata faramaye. Amin.

Allah hum sabko Ramazan ke har ek-ek lamhe ki kadardani nasib farmaye, aamin. Mujh na-chiz ko bhi apni duvao me yaad rakhna.

Jazakumullahu khairan.